

BOSTON RECORDER.

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EDITORIAL ARTICLES.

Editorial last week, for want of room.

Editorial Sermon preached by Rev. Dr. [illegible] before the General Assembly of the [illegible] Church at Philadelphia, has been republished by the "Society of Inquiring Missions" in the Theological Seminary at Andover. We are much obliged to some friend for furnishing us with a copy. Sermons are so well worthy of republication that, in the absence of time, because in few is the principle of missionary enterprise so clearly and so happily illustrated. We shall feel the feeling of no man who can give a sermon in this eloquent discourse, and not feel himself irresistibly impelled to approve of the cause for which it pleads. That which shall one day swallow up all other things, possesses unquestionably a glory which will eclipse all earthly grandeur in the end, and how it can fail to interest the mind, and draw into effort the utmost energy of Jesus, we leave to be decided by those who have less emotion or vanity than ourselves.

The annual meeting of the Western Education Society, was held at Utica, N. Y. Dec. 1820. Of this Society, the Hon. Jonas Platt, Rev. J. Frost and W. King, Esq., are Vice-Presidents, and nine others are members. The whole number of young men in the Society, since its organization, is 49, and there are 36 under its patronage.

Directors have resolved that no person be received as a beneficiary hereafter who is not qualified for admission to College. In some cases the beneficiaries have failed in prosecuting their studies, through not having made trial in the habits of a student's life. It is conceived that any young man who is encouraged will be able by his own efforts to obtain the qualifications required by the Society.

Directors have established a boarding school near Hamilton College, which will accommodate between 20 and 30 young men—and the abundance of provisions with which that of the country is supplied, it is calculated 40 or 50 beneficiaries may be easily furnished with board and articles of clothing, by benevolent persons within a moderate distance of the college. Many individuals who find it inconvenient to send their children to the college, are thus furnished with an opportunity to contribute what is of equal value, without an evident sacrifice of interest. In the boarding school alone, 600 pounds of pork, 300 of beef, 340 pounds of cheese, 50 of butter, 73 bushels of wheat, and 49 of corn, have been contributed—many of these have done nobly.—The Ladies, as have shown themselves ready to every service, by providing clothing, furnishing bedding, and fitting up rooms in College buildings.

Directors say, notwithstanding the pressure of the times, and the scarcity of money, they have no ground of discouragement. They already have done—more remains to be accomplished—but, it is to be remembered, the resources to which all our benevolent look for their permanent support, and necessary extension of their operations, remain untouched. We heard it said the other day, by a friend of Christ on the borders of the West, "in a few years, dollars will take the place of cents in the contributions made to the cause of the Lord, and thousands will take the place of units." We believe it. In a very few years, Christians will wonder more at the poverty of their contributions, than they do at the almost total insensibility that has prevailed for so many centuries, on the subject of doing good to the knowledge of Christ.

The Western Education Society have received for the year, \$1755.61, and expended \$1601.62, leaving a balance in the hands of the Treasurer of \$154.99.

The Northwestern Branch of the American Education Society, held their first annual meeting, at Andover, Vt. Feb. 7, 1821. The Report of the Directors is encouraging. In the course of the year, they have examined and approved 26 persons, who are now under the patronage of the Society, with the exception of two, who are under the patronage of the Congregational Churches in Andover and Bridport. Thirteen are in the progress of their education, twelve in the second year, and one in the third. These have all promising talents and hopeful piety. The ensuing year will probably add to their number, and of consequence, to the expenditures of the Society. The receipts of the last year, were \$1367.95, and \$553.26 were expended, \$514.69 being in the Treasury. The Officers of the Society are:—

President, His Excellency RICHARD SKINNER. Vice-Presidents, Hon. Chauncy Langdon, Esq., D. D. Hon. Pliny Moore, Hon. Z. R. Johnson, Gen. Samuel Strong, C. K. Williams, Hon. J. D. Farnsworth, Hon. William Hall, Esq., D. D. Rev. Daniel Haskill, Rev. H. D. Rev. Chester Wright, Rev. A. Merrill, Rev. Thomas A. Merrill, Rev. W. L. Johnson, Rev. J. Bushnell, Hon. William J. Rev. John Griswold, Rev. Henry P. Rev. Stephen Skinner, Esq.—William Page, Secretary. Ira Stewart, Esq. Treasurer. Joshua Bates, Rev. Thomas A. Merrill, William Jackson, Executive Committee. This Society acts independently of the

parent institution, because its annual income is not large enough to admit of its being acknowledged as a Branch according to the 13th Article of the Constitution. It is proceeding however, on the same principles, and we hope that a single year will not pass away before the expected connexion shall be formed. Local agents are not yet appointed in all the towns in the state, & only two travelling agents have been employed, Rev. Jed. Bushnell, two weeks, and Rev. D. O. Moulton, three weeks. The object of the Society seems to be generally and highly approved. None of the beneficiaries receive more than 20 dollars per quarter, except in extraordinary cases; and for one half of this, they are required to give security for repayment, without interest, within one year after they enter on their professions. This is a salutary regulation, and will, no doubt, meet the benevolent feelings of the beneficiaries, while it affords security to their patrons of the judicious improvement of their bounty.

The seventh annual Report of the Female Auxiliary Bible Society, of Boston and vicinity, states that the Board of Managers have distributed during the last year, 256 Bibles, and 116 Testaments, among individuals in Boston, at Fort Independence, Fort Warren, the Alms-house, to the Domestic Missionary Society, and to the Sabbath Schools. Some have been sent to Ohio and Missouri.

From the Treasurer's account it appears that with the balance in the Treasury last year, the receipts were \$443.16—and the expenditures were \$350.35—of which \$50 were paid to the American Bible Society. The Society since its formation has distributed 2010 Bibles, and 1005 Testaments. The Officers for the year 1821 are as follows:—

President, Mrs. ANNE PARKER.—Vice Presidents, Mrs. Mary Bowers, Mrs. Anna Lloyd, Mrs. Catharine Codman, Mrs. E. B. Winthrop, Mrs. Susan Huntington, Corresponding Secretary.—Mrs. Susan E. Dwight, Recording Secretary.—Mrs. Catherine Hay, Treasurer. Miss Mary Allen, Assistant Treasurer. Directors, Mrs. S. B. Dearborn, Mrs. C. Scollay, Mrs. B. Joy, Mrs. N. Appleton, Mrs. S. Borland, Mrs. J. Hoxes, Miss Mary Perry, Mrs. M. Baldwin, Mrs. M. Ewell, Mrs. M. C. Welsh, Mrs. S. Dorr, Mrs. C. Powell, Mrs. P. Cutler, Mrs. S. B. Sullivan, Mrs. W. Prescott.

Considerable losses have been sustained by our importers of English and French goods recently, in consequence of goods having been stolen from the packages. These thefts have been committed during the transportation from the manufacturing towns to the ports of shipment. Many packages from France have been robbed of a large part of their value, and the theft has remained undiscovered, until the empty packages have been safely delivered in this country. Recently a robbery has been discovered at Liverpool to the value of £1000 from a quantity of goods sent down for America. On shipping the packages, it was discovered that they had all been emptied of their contents and filled with straw and hay.

American Mission at Ceylon.

Danvers, Mass. April 26th, 1821.

To the Editor of the Recorder,

My Dear Sir,—Enclosed are some communications from our worthy brother and friend, the Rev. Daniel Poor, Missionary in the Island of Ceylon. The letter from Porter we consider peculiarly interesting. The original is written in the Tamil character, and translated by himself. If their publication, will in your opinion, promote the cause of truth and of Christian Charity, they are at your service.

It affords us peculiar pleasure to witness, that the mile we have contributed is so well applied. We believe this the only effectual way of reforming the Heathen, is by instructing the young. May others learn from this example, and go and do likewise. Respectfully yours, &c. J. W. PROCTOR.

Tillapally, Ceylon, August 16, 1820. TO THE MEMBERS OF JORDAN LODGE.

Dear Brethren,—I am induced to write you a few lines at this time, mainly for the purpose of forwarding the enclosed. In my letter of October 16, 1818, I had the pleasure of informing you, that agreeably to your wishes, I had selected from the youth in the boarding school at this place, a boy to be supported by your bounty, to whom I gave the name of 'Jordan Lodge.' I also informed you that as the sum of \$30, which you encouraged me to hope would be sent annually, would be nearly sufficient to support three small boys, I had selected two other boys on your account, to one of whom I gave the name of 'Danvers,' and requested you to select a name for the other. It is proper that I should now inform you, that in regard to the third child, I have done differently from what I then proposed. On reflecting, that your donation was the first, that was made in America, for the education of native children in Ceylon, and that the six boys, who were first received into our boarding school, had been named before we heard of the special exertions in America on this subject, I thought it would be agreeable to your wishes, that I should select on your account, one of the boys first received; especially as your first remittance was more than sufficient to defray the expenses, that had been incurred on his account, from the time of his entrance into the school. Consequently I selected the writer of the enclosed letter, whom I had previously named Ebenezer Porter as a token of my very

affectionate remembrance, of Dr. PORTER, Professor of Sacred Rhetoric, at Andover.

The duty of reporting to you the conduct of these three boys, and the progress they are making in their studies, is attended with no ordinary degree of gratification. Were you acquainted with all the circumstances, respecting them, I am confident that your highest expectations would, thus far, be fully realized. The prospect of their future usefulness is equally pleasing. In order rightly to estimate the effects of your liberality towards these youth, it is important not only to contemplate their present circumstances and prospects, but to contrast their present condition, with what it doubtless would have been, had they not become the special objects of Christian charity. But for this, like thousands around us, they might have grown up to manhood, in gross ignorance of God, of themselves, and of the object of their existence: they would doubtless be active in perpetuating to future generations the degrading and destructive principles of their fathers, and finally descend to the grave, if not to the regions of despair, ignorant of the 'only name under heaven given among men whereby we must be saved.' But how different from this, is their present situation. They have been snatched from the evils of want and penury; their food and clothing are sure; they are furnished with the means of instruction, in circumstances highly favorable to mental improvement; the prospect of their gaining a livelihood, by means of the knowledge they are now acquiring, raises them high above most of their countrymen: they have already made pleasing progress in their acquaintance with the word of truth, and two of them appear to be earnestly engaged in seeking those everlasting blessings, which are freely offered in the gospel, to all who will receive them. Thus you will perceive that their condition is not essentially different from that of the highly favored sons of their American benefactors.

As Porter has given an account of himself and of his studies, it is not necessary for me to add many particulars respecting him. He is the eldest and most forward boy in the boarding school. He is to be particularly commended for his sobriety of deportment, for his perseverance in his studies, and for his desire to render himself useful to the mission. As most of the other boys in the school are quite small, Porter is very serviceable by overseeing their conduct and by assisting them in their studies. He has acquired so much knowledge of the English language, and of the Scriptures, as to be able with a good degree of propriety to interpret the words of life to his benighted countrymen. In this employment, especially since the arrival of the new missionaries, a considerable portion of his time has been spent. He is, also very useful to the missions, by occasionally visiting the schools in the adjacent villages, as I can confide in the account which he brings. In a word he is able in various ways, to render so much assistance, that I feel obliged to take him from his studies, to the disadvantage of his own improvement.

Jordan Lodge, who is Porter's Cousin, is the second oldest boy in the school. He was admitted in July 1818. His progress in his studies has been greater than that of most others. His influence among the boys is second only to Porter's. He is pursuing the same course in his studies, both in Tamil and English, that Porter has pursued, but has not proceeded so far. I have pleasing hopes that he will be a lasting blessing to the mission and to this people. It is a circumstance highly auspicious to the mission, that the conduct of these two oldest boys is such as to render it desirable that they exert all their influence in forming the characters of the smaller boys.

Danvers, is a small boy, about ten years of age. He uniformly wears a very smiling countenance; tries much to please us by his good conduct; is of a very docile temper and disposition; and bids fair to be an interesting and valuable scholar.

I feel highly grateful to you, Dear Brethren, for the assistance which you annually render to this mission. I am highly gratified by having been made the almoner of your bounty towards these children. I am happy and contented in my work; and am greatly encouraged by the constantly increasing opportunities of usefulness to this people. My labours hitherto have been chiefly preparatory. I trust they have tended in some measure to open the way for more successful exertions in future. But I must tell you that I am sad and dejected, on hearing that the funds for the support of foreign missions, by no means keep pace with the increasing opportunities afforded to missionaries for imparting light and the means of salvation to the heathen. As this mission is already in debt, and our prospect of adequate supplies dark and clouded, we are obliged to contract our plans of benevolence, and turn a deaf ear to the invitations of the people to give instruction to their children. There is a struggle here between light and darkness, though the latter greatly prevails. Is it not, brethren, the boast of the Masonic establishment, that it is adapted to impart light to the

blind and to the bewildered? I greatly rejoice in view of all she is now doing to vindicate this character, even in the view of her enemies. But let it be our prayer, that ere long she may arise and shine in her strength, and in union with inferior luminaries, irradiate every region of the earth that is now shrouded in moral darkness. I am happy to inform you that my health is much better. I am nearly as well as before my illness.

Yours very affectionately, D. POOR.

Tillapally, June 14, 1820.

TO THE GENTLEMEN OF JORDAN LODGE.

My dear Sirs,—I wish to let you know, that I who was once in heathen darkness, have been brought to the light of the Gospel, by the infinite mercy and grace of our Lord Jesus Christ.—On the 15th of October 1816, Mr. Warren and Mr. Poor came here. Immediately after their arrival, they opened a school in Tillapally.—At that time I came to learn. When I came to school I was thirteen years of age. My father and mother were glad of my improving in learning.—Then I received the Christian religion, as true; my dear ministers have treated me very kindly; they give me instruction with regard to my soul and future usefulness. Because they have treated me very kindly, I have tried to behave as they wish. After one year my father fell sick. When he was ready to die, Mr. Poor came to our house, to see him; then my father spoke to him, to support me and my brother; he promised that he would receive us. After my father's death, Mr. Poor received me and my brother, now called Moses Stuart. My dear Sirs, three boys of us, called Ebenezer Porter, Jordan Lodge, and Danvers, are supported here with the money which you send, I am the oldest; as the other two cannot write a letter to you, I wish to let you know that we are thankful for your beneficence towards us. We think that the Redeemer's love excited you to send money to support us, who were born of heathen parents. When we enjoy this privilege from your bounty our relations are interested in it; though we are thankful for your favors, yet we fear we are not thankful to God, as we ought to be, for he has given to us all things, who were unworthy to get his blessings. Though we were ungrateful to him, God is merciful, for he says, "ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." My dear Sirs, now I can understand the Christian religion more than other boys, because I came to the school before them. I learn the Bible, to spell in the Dictionary, English grammar, Catechism, Arithmetic, Writing, and my own language. I am getting this knowledge by the providence of God, and your help. I am grateful to God and to you, for the improvement in my learning. We are thankful to God that he has sent his ministers to call the children who were in heathen darkness, to the light of his Son. When we see the light of the gospel in this place, we not only rejoice, but we pray to God that he will make sinners believe the gospel. Since missionaries came here they have been preaching the gospel—those who live in our village have heard much. Within a few days many sick people are coming to Dr. Scudder; he preaches to them about death and judgement, though they have heard much, many of them are opposed to the light of the gospel. They are perishing in their sins, God may turn succeeding generations. When we see the people come to church in numbers 200 or 300, we are rejoiced. I often exhort my mother, brethren and relations about death & judgement, but they will not receive it. O I have distress in my soul for them, notwithstanding, God gives me comfort when I pray for them. My dear Sirs, pray for us, and our countrymen, we also shall pray for you. Many children are called in this place by the providence of God. In our boarding school there are 35 boys and ten girls, some of them are concerned for their souls. We hope in our dear Lord and Savior, that he will raise a congregation here. We are confident that God will fulfill his promises. My dear Sirs, the more we enjoy your favors, the more we are thankful to you, not by our own strength, but by the strength of God. As I am deficient in English, I cannot write more particular. When I improve in my learning, I shall find time to write about our state, and what takes place here. My dear Sirs, we beseech you that you might not forget us in your praying; we are anxious to know the news in your country.

Yours affectionately in our dear Savior, (Signed,) EBENEZER PORTER.

HAYTI.

Extracts of several letters from Hayti, published in the N. York Commercial Advertiser.

I ask, is it to be expected that such a people, emerging from such a state of accumulated horrors, misery and wretchedness, are to spring up at once, faultless, pure? Yet with astonishment I have seen, and fearlessly assert, that there are fewer of those vices which too often de-

form the human character, to be found here, than in any other country with which I am acquainted.

Bad language is seldom heard here, even from the lowest orders. Intoxication, that prolific mother of all crimes, is held in utter detestation, and is very uncommon. Thievery, and other similar crimes, are almost unknown, except a little pilfering by those laborers who are almost exclusively employed by foreigners. They too often see the master purloin from his owners, the sailors from the master, and the cook from the sailors. This practice, like a contagion, is easily caught. No one meddles with the right of another, and consequently there are few law-suits, and still fewer lawyers. Calumny and detraction you never hear. The people are scrupulous on this point to an uncommon degree. Tradesmen and retailers are honest to a proverb. Sell a retailer your property, and at the time specified, if you call you receive your payment; or he pays you for what he has sold. Then showing you the remainder of your property, he will say, "you see I have not squandered it away, neither have I ate & drank it, you can take it if you choose, or leave it, and I will pay you as soon as possible. There is no horse-racing, no cock-fighting, or bull-baiting—the common employment & amusement of the West Indies.

In journeying through different parts of the island, in almost every direction, I have invariably met the extended hand of friendship. You will find no public houses; but every house a home!

It was my intention not to have gone minutely into their jurisprudence; but I cannot refrain from bringing one item of it into view, as a good specimen of their laws, and as being so consonant with every feeling of policy, justice and humanity. Respecting debtors: When a creditor thinks proper to bring a suit against a debtor, he applies to a judge to have him cited. This is done not by sending a catchpole to drag him forth like a common thief, but by the judge's sending a police officer with a civil—indeed I may say a polite note, requesting an interview at his house. The officer has then done his duty, and the man, left to himself, never fails of attending at the time. Here he meets his creditor, who makes his demand. The judge asks the debtor if the demand is just. If he replies in the affirmative, but states that it is out of his power to pay at the moment, and requests a certain time of indulgence, (if no proof of fraud or dishonesty has been brought against him,) the judge intercedes, and pleads with the creditor to grant the request—setting forth the reasons why the indulgence should be extended, and ending his intercession with—"we should always do unto others, as we would that they should do unto us." A compromise almost always takes place; but if the creditor be obstinate, then the judge exerts his authority, and gives the debtor such time as he thinks proper—dismissing him with this admonition, "do not abuse the confidence the law has reposed in you, but exert yourself and use your best endeavors to be faithful to your creditors and the laws." This is very justly called the reconciling court.

If the creditor be still dissatisfied, he carries his suit to the upper court. The cause is pleaded before a bench of judges, who, when it is finished, retire to their chamber, make up their judgment in writing and return into court, where it is read:—"We find that A. B. is indebted to C. D. to the amount of _____ and the said A. B. having satisfied this court that he is unable to pay the same at the present time, requests indulgence; and as no proofs of fraud or dishonesty have been shown to this court by the creditor, against the debtor, we do hereby give the said debtor the term of _____ to pay the said debt: exhorting him to be faithful to justice and the law." When the time expires, if he is still unable to pay, a further indulgence is usually granted; at the end of which, if unpaid, the creditor may imprison him. But still the government does not desert the unfortunate. The creditor is obliged to pay him 87 1-2 cents per diem, for his support, so long as he keeps him in confinement, nor can he keep him thus longer than twelve months and a day. But the truth is, there is no imprisonment for debt here; you neither hear nor see such a thing; and with truth it may be said, that the keys of the prison in this government are literally covered with rust.

AGRICULTURAL.

Some French agriculturists strongly recommend the practice of reaping corn before it is perfectly ripe. Corn, they state, reaped a week before the usual time, is not only secured from the dangers which threaten it at that period, but is fuller, larger and finer, and is never attacked by the weevil. Comparative experiments were made upon a field of corn; one half of which was reaped before the usual time, and the other half at the degree of maturity fixed by the ordinary practice. The first portion gave a hectolitre of corn more for half a hectare of land. Afterward an equal quantity of flour from the wheat of each portion was made into bread; that of the corn reaped green gave seven pounds of bread, more than the other in six decalitres. The weevil attacked the corn which was cut ripe; the other was exempt from it. The best time for reaping, they consider to be when the grain, on being pressed between the fingers, has a doughy appearance, like the crumb of new bread.—Ch. Ob.

IMPORTANT LAW CASE.

At the March term of the Supreme Judicial Court of this Commonwealth, for this County, the opinion of the Court was delivered in the case of Eliphalet Baker and another, deacons, &c. vs. Samuel Fales.

This was a suit respecting property belonging to the "First Church in Dedham." The decision is one vitally interesting to all the churches in the state who hold property. The opinion is so long that it is out of the question that we should be able to publish it entire, as we earnestly wish to do. We have therefore prepared, with no small labor, an abstract, which we think gives a full and correct view of the whole ground, and does justice to the arguments of the Court.

The defendant is deacon of that church, over which the Rev. Dr. Bates was pastor, and which may be termed, for the sake of distinction, the old church. A great majority of this church, refused to unite in the settlement of the Rev. Mr. Lamson, who was however ordained as a "Protestant Teacher," &c. over the parish; and the church thereupon withdrew. The plaintiffs are deacons of a new church, if we may use that expression, formed within the parish, and now under the care of Mr. Lamson. Both parties claimed to be deacons of the "first church in Dedham." The case was brought before the whole Court, on a motion for a new trial, on the ground that the judge who sat upon the case, misdirected the jury as to the law, and also decided incorrectly, respecting the admission of evidence. It will be seen that in what we have written, we have not intended to give our own ideas at all, but those of the Court, and as nearly in their own language as an abridgement would permit. The Court say:—

If the plaintiffs are not the Deacons of the First Church in Dedham, they are not entitled to the possession of the articles replevied; if they are such Deacons, then, as the articles are agreed to belong, for certain purposes, to the proper representatives of that church, the plaintiffs are constituted by law the proper persons to sue for and have the custody of them.

One branch of the charge of the Judge is, "that although the grants of land and donations to the Church in Dedham, purport to be for the use of the Church, yet the church could not hold the same as a corporation, never having been incorporated as a body politic; and that said lands and other property did vest in the Deacons of said Church, by virtue of the statute of 1754; and that the Deacons were to hold the same in trust for supporting the ministry, and for defraying charges relating to public worship; and that by the true construction of that statute and other acts relating to the same subject, said grants and donations must be considered as made for the whole town of Dedham, for the purpose of supporting and maintaining public worship. That after the erection of new parishes in said town, said property remained for the use of the remaining part of said town, which thereupon constituted the first parish in said town.

The defendant, as well as the plaintiffs, claims to be the Deacon of the First Church in Dedham; and contends that the property out of which the securities used for grew, belonged to the Church as an ecclesiastical body, without any connection with the parish, and that the conveyances were originally to the use of the church, without any trust in favor of the Parish. If this position can be maintained, it will materially affect the question, whether the plaintiffs who were appointed Deacons by these members of the church who remained and acted with the Parish, had thereby acquired any right in the property; and so it is necessary to determine the legal character of the grants to the Church in Dedham.

It should be premised that all the securities replevied, arose from the sales of land granted to the Church in Dedham, and that the records & documents relate to that property, and to the proceedings of said Church. The right to these securities therefore must depend upon the construction to be given to the grants of land of which these are the proceeds.

All the grants of which any evidence has been before the Court, are as follows:

In 1641 John Phillips aliened and sold to the Church in Dedham forever, three acres of land. No consideration is mentioned, and no use is expressed, and the only evidence of the grant is an entry in the Proprietor's book of records.

In the same year, Joseph Kingsbury, upon exchange and other satisfaction, granted to the Church in Dedham, and to the use of the same forever, three acres of land.

2d Jan. 1642. At a meeting of the Proprietors it was with unanimous consent concluded, that some portion of land in the intended division should be set aside for public use for the town, the Church, and a free school, viz. 40 acres at the least, or 60 acres at the most.

In 1665 or 6, there was granted to the Church in Dedham, and to their successors forever, in the Dividend near Medfield, 150 acres of land. In this there is no expression of trust or use.

In 1659, there was granted to the Church in Dedham, and to their successors in office, 24 acres of land in Natick dividend—without any trust or use.

In 1660, the inhabitants at a town meeting, granted to the Church in Dedham, and to the use thereof forever such a part in the dividend of flowing lands and woodlands and all other common town rights yet to be laid out, as according to the proportions to be agreed upon, belong to the division of eight cow rights and cow commons being so granted for the use and accommodation of a teaching church officer.

There are several other grants of land from the Proprietors to the Church in Dedham, all of which are expressed to be to the Church and their successors in office, and they are recorded in the Proprietor's books, at various times, from 1667 to 1711. No trust or use is expressed in any of these.

With respect to the grant made in 1660, there cannot be a question, but that the Church, however composed at that time, was intended by the grantors to be the mere trustees, to hold the same for the purpose of supporting, out of the proceeds, a pastor or minister; for such must have been the meaning of the words teaching church officer, and such was the signification given to this term in the colonial law of 1668.

The grant of the Proprietors in 1642, must necessarily have a similar construction, as to the tenure of the Church; for the land was granted for public use, viz. to the town, probably for training ground, burial ground, or other municipal purposes—to the Church, for supporting public worship, and other religious purposes, (for there is no other conceivable purpose for which a Church can be supposed, without some express declaration, to be made the grantees of property)—and a free school, which like the grant to the Church, is another grant in effect for the benefit and use of the town.

Those of the other grants to the Church in which no use is limited, must of necessity have the same construction. It could not have been the intention of the grantors to convey property to the members of the Church as tenants in common or joint tenants, to dispose of for the private interest and benefit of those members. The very term Church imports an organization for religious purposes, and property given to it *ex nomine*, is the

absence of all declaration of trust or use, must by necessary implication be intended to be given to promote the purposes for which a church is instituted; the most prominent of which is the public worship of God.

There may undoubtedly be donations to a church, without any express designation of trust, which from the nature of the property given, ought to be considered to be in trust for church use; such as furniture for a communion table, a baptismal font, &c. The particular use implied from the nature of the property given, would in such case exclude any claim of the parish or society as such, to such property. So property may be given to the Church expressly for the use of the poor of the Church; and to this the Parish would have no claim. But when the donation is to the Church, no trust or use being expressed, and no other implied from the nature of the property, the Parish must be the *cuiusque* trust.

We consider it then to be clear, that the grants of land to the church in Dedham were intended to vest the property in that body for the purpose of aiding in support of the public worship of God; and that the members of the Church acquired no legal estate or personal interest therein. But it is well known that the early grants of proprietors, towns, &c. have always received a liberal construction. Thus a mere vote of such corporations, without any deed, has been allowed to have the effect of a grant.

These several grants therefore gave an equitable fee simple to whoever shall be found to be the *cuiusque* trust, and the want of a fee-fund or grant in trust, in whom the legal estate should vest, might in early times have been supplied by the County Court, to whom power was expressly given (1641, Anc. Laws, 52) for such purposes; and has been actually supplied by the statute of 1754, which constitutes the Deacons of Churches the trustees in all such cases.

Hitherto we have gone upon the ground, that at the time when the earliest of these grants were made, there was a body of men in Dedham known by the name of the Dedham Church; distinct from the Society of Christians usually worshipping together in that town.

But in reverting to the history of those times reason will be found to doubt the application of the term Church as used in the grants, in the precise and limited sense in which it is now used.

Probably there was no very familiar distinction at the time of the grants, between church and parish. The Court had no evidence that separate records were kept, and there is no doubt that most of the inhabitants were church members. It was provided by law ten years before the first of these grants, that no one should enjoy the rights of a freeman, unless member of some orthodox church. Most therefore, if not all the adult inhabitants of Dedham being church members, a grant to the church was a grant to the town. Mr. Wise is quoted, who describes a Church and a Parish in much the same terms. The bishops anciently administered the sacraments to all the people. All were present at censures &c. Such was the church in the early times of christianity, and as the object of our fathers was to restore primitive simplicity, it is presumed, that they so understood it. To this day it is the practice in Episcopal churches, to administer the sacrament to all the flock or parish, & in this respect they conform more to primitive churches, than most other denominations, "no doubt the more pious part had soon occasion to withdraw from those they deemed profane," and this necessity originated the distinction between church and congregation.

From this account of the ancient state of things it may well be conceived that a person intending to give property to pious uses, and particularly for the support and maintenance of public worship within the first half century after the migration of our ancestors, would denominate the donees, the church, meaning the whole society of worshipping Christians; and if his donation should be afterwards applied to the use of a few Christians who had constituted themselves the church, instead of the whole society, his bounty would be perverted. The later grants from the proprietors, were undoubtedly made for the same purposes and with the same intentions, for there being then but one church and one Christian society in Dedham, the proprietors, or the clerk who made the record would be likely to adopt the phraseology which had been before used, and these grants should have the same construction as the earlier ones, although the distinction between Church and Town or Parish might then have been known.

Considering then that the land was granted for the use of the assembly of Christians in Dedham, which were no other than the inhabitants of that town, the equitable title was in them, and continues in them. Since the grants were made, parishes have been set off and other churches have been established in the town, but a residuum has always been left as the first parish. In 1754, the Legislature finding that much property had been left to churches, constituted the Deacons a corporation, to hold the property, to execute the will of the donors.

And we are now brought to the question whether the Plaintiffs have proved themselves to be Deacons of the same Church to which the grants were originally made for the trusts before mentioned.

Until the invitation was given to Mr. Lamson, (the present officiating minister, in the first parish in Dedham) the Church and congregation appear to have acted in unison, and the funds held by the church arising from the grants of lands which have been considered, have been from time to time applied, as needed, to the support of the minister, and to defray other charges relating to public worship. This was in conformity to the spirit of the trust and is a sufficient explanation in itself, of the kind of interest which the church claimed in the property.—On the dissolution of the Rev. Mr. Bates from the pastoral charge of the church and congregation in Dedham, at his own request, the unhappy dissension arose, which has terminated in a dismemberment of the society, and a litigation about the property. Mr. Lamson was elected by the parish at a regular parish meeting, to be the successor of Mr. Bates. The Church refused to concur in the choice, a majority of this body disapproving of his religious tenets, or for other causes. The Parish with the minority of the church, invited a respectable council consisting of the ministers of several churches and delegates who advised to the ordination of Mr. Lamson over the Parish, and who accordingly ordained him, notwithstanding the remonstrance of a majority of the members of the church, who finally seceded from the parish, and never, since the ordination of Mr. L. have attended public worship there, but have in another place, within the territorial limits of the parish, attended public worship and had the ordinances administered to them as a church.

After the ordination of Mr. L. a church meeting was called, at which the members who acted with the Parish attended, and they voted to remove from office, the former Deacons who seceded with the majority of the old Church and elected the Plaintiffs in their stead.

The members who seceded, claim still to be the first church in Dedham and the successors of the church to which the property was given in trust, and the Defendant claims to be the Dea-

con of that church, and as such claims a right to hold the property.

In whatever light Ecclesiastical Councils or persons may consider the question, it appears to us clear, from the Constitution and laws of the land and from judicial decisions, that the body which is to be considered the first Church in Dedham, must be the Church of the first Parish in that town, as to all questions of property which depend upon that relation. This point was distinctly settled in the case of the Deacons of the first church of Sandwich vs. Tilden.

As to all civil purposes, the secession of a whole church from the parish, would be an extinction of the church; and it is competent to the members of the parish to institute a new church, or to engraft one upon the old stock if any of it should remain; and this new church would succeed to all the rights of the old in relation to the parish.

The only circumstance therefore which gives a church any legal character, is its connection with some regularly constituted society; and those who withdraw from the society cease to be members of that particular church, and the remaining members continue to be the identical church.

It is said in argument that churches may subsist without connection with any parish or religious society; and the church of Harvard College, Dartmouth College, the Andover Institution, are cited as instances. We have before said that it was not intended to deny that there may be such churches in an ecclesiastical sense, but there is not appertaining to them as churches, any civil rights or privileges, by virtue merely of their association as members of a church.

If a church has the charge of property for parish purposes, and all its members should withdraw, it might perhaps be necessary to apply to a court of chancery to appoint trustees of the property, until a new church might be formed. That a church cannot exist without some religious community to which it is attached, has been the understanding of the people of New-England, from the foundation of the colonies. All the laws on the subject shew this.

The consequences of the doctrine contended for by the defendant will glaringly shew the unsoundness of the principle on which the argument is founded. The position is that whenever property is given to a church, it has the sole control of it, and the members for the time being may remove to any other place, even without the Commonwealth, and carry the property with them.

Now property bestowed on churches, has always been given for some pious or benevolent purpose, and with a particular view to some associated body of Christians. The place in which the church is located is generally had in view by the donor, either because he there had enjoyed the preaching of the Gospel and the ordinances, or because it was the place where his ancestors or his family and friends had assembled together for religious purposes. These associations will be found to be the leading motive for the particular direction which his charity has received. If he gives to a church for the general purpose of promoting piety, or for the use of the poor of the church, he generally designates the body, by the place where it is accustomed to worship. Thus, if a donation were made to the Old South Church, Park-street Church, Brattle-street Church, or any other that might be thus designated by local qualities, it must be supposed that the donor had in view the society of Christians worshipping in those places, and as his donation is intended to be perpetual, that he had regard to the welfare of successive generations who might become worshipping Christians and church members in the same place. If the whole society should find occasion to remove to some other place in the same town, the identity might be preserved, and the bounty enjoyed as he intended it. But if the church alone should withdraw and unite itself to some other church, or to a new and different congregation, it would be defeating his intentions to carry the property with them, and distribute the proceeds in a community for the members of which he may have never entertained any particular feelings of kindness.

It being as we think established that the members of the church who withdrew from the parish ceased to be the first church in Dedham, and that all the rights and duties of that body relative to property entrusted to it, devolved upon those members who remained with and adhered to the parish, it remains to be considered whether the plaintiffs were duly chosen deacons of that church and so became entitled to the possession of the property as the trustees under the statutes of 1754, as stated by the Judge in his charge to the jury. And as this was thought to depend upon the validity of the settlement and ordination of Mr. Lamson, which took place in Nov. 1818, it has seemed to become necessary to look into the facts which led the judge to state to the jury "that Mr. Lamson was legally ordained, as minister of said first parish, and that those members of the church who adhered to the parish, and united with them on this occasion, must be considered as the church in said first parish in Dedham, and the successors of said ancient church, and that those members of the church who withdrew from the parish and refused to concur in the proceedings of the majority of the inhabitants of said parish in the ordination of Mr. Lamson, could not in law be considered as a church, so as to entitle them (though a majority) to hold, appropriate or control said ministerial or church fund of property."

The objection to the settlement of Mr. Lamson rests altogether upon the supposition, that there could be no legal settlement and ordination unless the church, as a distinct body from

* The case referred to was briefly this. In the year 1766, Doct. Hessey devised certain real estate in the County of Barnstable to a number of Churches, directing the Deacons of the several Churches to receive the profits and pay them over to the ministers, to be by them applied to the purchase of certain religious books which were to be distributed among the members of the church.—Among others the Congregational church in Sandwich was the object of his bounty. At the time of his death, and for many years, there was but one such church in that town. Upon application to the Legislature from all the devisees, authority was given to alienate the land and distribute the proceeds in money to the Deacons of the several churches mentioned in the will, in the proportion therein prescribed. Mr. Tilden, the defendant, was the agent, and the action was brought to recover the proportion belonging to the church in Sandwich. The plaintiffs styling themselves deacons of the first church in Sandwich.

In 1811, the parish voted to dismiss Mr. Burr the minister, a great majority of the church non-concurring. These, together with the minister and a minority of the parish, formed themselves into a new society, were incorporated as a poll parish, and the members of the church claimed to be the first church in Sandwich, and the action was defended at their instance and request. The cause was decided in favor of the plaintiffs, on the ground that the church which was attached to and connected with the first parish was necessarily the first church, and was the lawful successor to the church to which the devise was made. It had been before decided that the dissolution of Mr. Burr was regular and lawful, notwithstanding more than three fourths of the church members adhered to him and continued in another place to sit under his ministry. See the case Burr vs. the inhabitants of the first parish of Sandwich, 9 M. R. 277.

the parish or congregation, had assented to his call, and concurred in the proceedings preliminary to his settlement.

That the proceeding of the parish and the council was not conformable to the general usage of the country cannot be denied. But the parish allege in vindication of their departure from this usage, their constitutional right to elect and contract with their minister exclusively of any concurrence or control of the church, and the necessity they were under to proceed as they did, because the church had refused to concur with them in the choice, and in the invitation to the ordaining council. That the parish have the constitutional right contended for, cannot be questioned by those who will peruse the clause of the 3d article of the Declaration of Rights, upon which this claim is asserted. It is there provided, "that the several towns, parishes, precincts and other bodies politic or religious societies, shall at all times have the exclusive right of electing their public teachers and of contracting with them for their support and maintenance." And however convenient or useful it might be to continue the old form of electing or settling a minister; whenever a parish determines to assert its constitutional authority, there is no power in the state to oppose their claim.

It has been supposed by counsel in the argument that there is a distinction between a public teacher, whose election is thus provided for in the Declaration of Rights, and a minister or pastor of a church, in the ecclesiastical or clerical sense of these terms; but we see no ground for such distinction. A teacher of piety, religion or morality, is a minister of the Gospel within the meaning of the Declaration of Rights.

Judge Parsons, in a case which had been referred to, deprecates a departure from the usages of the churches, respecting ordinations, *except in cases of necessity*. The present Judges agree with him in estimating highly these ancient usages. But the constitution supersedes those usages, where the parties do not choose to observe them.

There is one religious society* in the state at least, probably there are many, which from its foundation, even before the adoption of the Constitution, has departed from the general usage in the mode of settling their ministers. In this society there has been a long line of able, pious, learned ministers, teaching their flock for many generations, administering the holy ordinances of Baptism and the Lord's Supper, associating with the Reverend Clergy, who may have been settled according to the common usage, and interchanging official duties with them. Will any one refuse to these teachers the character of ministers of the Gospel, because they were not settled "according to the usages and practice of Congregational churches in the state?" And if uninterrupted harmony for near a century, between Church and Society, and repeated unanimity in the choice of a minister, is any evidence of the merits of any system, there need be no apprehension of those disorders which some have imagined will follow a general execution of the Constitutional privilege.

If the principle contended for is true, the church might at will deprive the people of the teacher whom they had chosen, and thus prevent them from the enjoyment of gospel ordinances. And if the church and people should agree, other churches might refuse to assist in the ordination.

What is the essential virtue and public benefit of an ordination? Surely it is nothing but setting apart—installing or inaugurating one who has been chosen to the office, and tendering to him the fellowship of the churches who assist in the ceremony. It will not now be contended that any spiritual or temporal power is conferred by the imposition of hands.

The people have the constitutional right to choose, and must of course have the right to carry their choice into effect. If the church will not unite, they may call a council singly, or if a council decline attendance, they may, by some act of their own, secure to their pastor all the privileges of a teacher, and of a minister of the gospel. This doctrine is as old as the history of New-England. The first minister of Salem was set apart by the brethren, the clergy being prevented from attending by accident. Tho' on their arrival they gave the right hand of fellowship.

And the Cambridge Platform recognises the principle; for in sec. 4, ch. 9, it is said, if the people may elect officers, which is the greater, and wherein the substance of the office does consist, they may much more (need so requiring) impose hands in ordination, which is the less, and but the accomplishment of the other.

We consider then the non-concurrence of the Church in the choice of the minister, and in the invitation to the ordaining Council, as in no degree impairing the constitutional right of the Parish.—That Council might have refused to proceed, but the Parish could not by that have been deprived of their minister. It was right and proper, as they could not proceed according to ancient usage, because of the dissent of the Church, to approach as far to it as possible by calling a respectable council, and having their sanction in the ordination. And it was certainly wise in that Council, finding that the points of disagreement were such as would be likely to cause a permanent separation, to yield to the wishes of the Parish, and give their sanction to proceedings which were justified by the constitution and laws of the land. They ordained him over the Parish only, but by virtue of that act, founded upon the choice of the people, he became not only the minister of the Parish, but of the Church still remaining there, notwithstanding the secession of a majority of the members. Mr. Lamson thus became the lawful minister of the First Parish of Dedham, & of the Church subsisting therein, and he had a right to call church meetings, and do all other acts pertaining to a settled and ordained minister of the gospel. The Church had a right to choose deacons, finding that the former deacons had abdicated their office, and thus no legal objection is found to exist against their right to maintain this action.

The learned Judges then say, that it is unnecessary for them to go further, but it may be useful to trace historically the agency of the churches in the choice and settlement of ministers, from the earliest period of the Commonwealth. As has been observed, there appeared to have been at first, scarcely any distinction between church & congregation. In 1641, the right to gather churches is recognized by the Legislature also, the right of churches to elect their own officers, including pastors no doubt. It is probable that before this time, ministers were supported by voluntary contribution, as it does not appear that any legal provision was made until 1652. In 1658, it was enacted that in ordinations notice should be given to three or four neighboring churches for their approbation. This probably was the origin of ordaining councils; and by this law a council became legally necessary to ordination. Now the authority of such councils is much impaired, as the people who have chosen a minister will continue to call different councils, until they get one who will ordain him. In

* "Brattle-Street," in Boston.

1654, the County Courts were empowered to see the inhabitants to make up any deficiencies in their minister's support, and this was the coercive power given for this purpose. In 1661 it was again enacted that none but those in communion should act in the election of church officers, and any other person acting or challenging the right to act should be deemed a disturber of the peace. From the fact that this was enacted, it appears probable that some ten-
tended against the provisions of 1641. About 30 years after this (4th Wm. & Mary) an act passed vesting the appointment of ministers in the people, and if they neglected the duty for months, the Court should provide a minister, cause him to be settled. This statute was same in effect with the constitution of 1780, the same year another statute passed, vesting the power of choosing the minister in major part of the inhabitants of the town. In another statute it is declared that upon consideration, this system has in diverse to been found impracticable. The law was repealed; and the plan of election by the church with concurrence of the parish was adopted. But two years afterwards the system was altered, and it was provided that when the church refused to sanction the election of the church the church might call a council of three or neighboring churches, who shall have power to decide.

Soon after the charter of King William, right of election was vested in the corporation or parish, who were made liable for the support of the minister. But this endured but a short time; for the next year, the church claimed concurrent right with the congregation and was granted; and it was further enacted the case of disagreement, the church might call a council who should determine.

The right is now, by a fundamental law which cannot be repealed, vested in the body politic, which is made liable to the duty, and for support.

Churches, as such, have no power but that which originally belonged to them, and which was recognized in the provincial statute of 1689, and again in the statute of the Commonwealth of 1800—viz. of divine worship and church and discipline.

Indeed, we apprehend those are mistakes who imagine that the cause of religion would be served, public worship promoted, or instruction in piety, religion and morality more extensively encouraged, by restoring to the churches the power they once enjoyed, of electing the minister without concurrence of the people or congregation, or by the aid of a council which they might select to sanction their choice. Nothing would tend more directly to break up the whole system of religious instruction; for the people never would consent to be taxed for the support of men in whose election they had no voice.

The authority of the church should be that invisible, but powerful nature, which results from superior gravity, piety and devotedness. The condition of the members of church is thought to be hard where the minister elected by the parish is not approved by them; this can only be because they are a minority, & it is one part of the compensation paid for the many blessings resulting from a state of society.

From the Connecticut Mirror.
CAPE HORN AND THE STRAITS OF LE MAIRE.

It is well known to all who are familiar with navigation, that there is no spot, any sea, more uniformly dangerous than the passage round Cape Horn. There are two ways of approaching the Cape—one is by passing round Terra Del Fuego which increases the distance about 20 miles; the other is by going through the Straits of Le Maire, which is not often attempted, in consequence of its being seldom free from storms which are rendered doubly dangerous from the want of sufficient sea-room. The weather being uncommonly fine as the Thaddeus approached the Straits, the Captain in order to save time, took the latter route. We published the following extracts from the journal of Mr. R——, one of the Missionaries to the Sandwich Islands, which were written while doubling the Cape, believing they will be interesting to the friends he left behind him in Connecticut.

New Cape Horn, Jan. 27, 1820.

We this morning find ourselves clear of the dangerous shoals and rocks of Terra del Fuego, and are sailing at the rate of 10 miles an hour in a direct course for Cape Horn. The Lord has been our deliverer hitherto; we will bless his name, & still trust in him. 12 o'clock. We are now able to see Cape Horn, distant from us about 8 leagues to the N.W. The sea is so smooth that we can scarcely discover the vessel to move, though we are advancing at the rate of 8 miles an hour.—This is rare in the case in this region of storms; but long it will continue thus is known only him who is able to make the wind and sea obey him. 2 o'clock P.M. How suddenly is our situation changed; a few moments since all was peace, and we were sailing as pleasantly as at any time since we left America. Now all is confusion, hail storm is rising; all hands are summoned on deck to take in sail, one crew out from the mast head, "a whirlwind what the Lord is about to do with us, we know not; one thing we do know, and that shall comfort us in every trial and danger. He loves his own cause, and if he has no work assigned us in Owhyhee, he will our refuge and salvation. 5 o'clock. The storm was terrible but is now over. A whirlwind passed a few rods ahead, and did not affect us. The wind is ahead, the waves run very high, and a strong current takes us back to the east 4 miles an hour. 7 o'clock. Lost sight of Cape Horn by being carried so far to the east.

28th. Lay to all day by reason of head winds.—29th. A fair wind which carries us towards Cape Horn again.

30th. Passed west of the Cape, and we have so long dreaded. What shall we render to the Lord for all his beneficence to us. It becomes us to devote our lives anew to his service, and live more to his glory. We know not where yet to befall us, ere we reach the feet of our labor, but we know that hitherto the Lord has helped us; and now, as the storms and tempests and dangers

may await us, shall hinder our e-
scape here in this cold and dismal region,
and this memorable Way-Mark, our
preserver and deliverer.—
Bingham has written the follow-
ing for the occasion, which were sung
at the close of our public worship.

EBENEZER.

With joyful hearts and grateful praise,
Our Helper God thy name we hail;
While round the stormy Cape we sail.
Conducted by thy Sovereign hand,
Mystic winds, mighty, wise and good,
Thy friends and native land
To toss upon the raging flood.

When adverse winds our course delay'd,
And dang'rous currents roll'd below,
Thy voice the roaring tempest stay'd,
And made the breeze propitious blow.

When want, from pestilence and death,
Beset our souls, thy gracious care,
Thy voice our tuneful breath,
Thy Rock of Help, forbids our fear.

Thy Way-Mark * in the trackless seas,
By thy hand who rules above,
Thy compass of six thousand years
Has never been able to remove.

Thy grateful record stand,
Thy ladder by whose aid we come:
We trust thy constant hand,
To raise our souls in SAFETY HOME.

Chaps. How appears to be an island of rocks
in the sea, another, the horn, or point, is a
shapeless rock of terrible appearance, and
which defiance to contending elements.

BOSTON RECORDER.

TUESDAY, MAY 5, 1821.

ABSTRACTS

Foreign Religious Intelligence.

Villages near Bourton, Eng. lately vis-
ited by the Society's Committees, there were
families out of 100, destitute of the
Word. At Worton, in Oxfordshire, 3500
Testaments have been sold to the
poor in 6 years—and "there are hundreds
of households still much worse off" than this
was the formation of the Bible Association.

Ships containing 7803 seamen, out of all
which the Committee of the Marine Bi-
sness, (London), since Feb. 1818, would
be sent to sea without a leaf of the Sa-
bath on board, but for the well timed
interference of the Society.

Church Missionary Society have about
1000 laborers in the field, of which three-
fourths are Clergymen. Of these twenty two
are in the East. The remainder are Readers, Cate-
chists, Schoolmasters, and Settlers. The support of
the Society, cost £31,000.

Withstanding the establishment of Sabbath
Schools in London, it is stated by a
member of the House of Commons, that with-
in the Metropolis, there are between 80 & 90,000
uneducated children.

At Javah, one of the students in the
Missionary Institution, is a member of one
of the principal families of Russian Poland, and
that he may go forth and proclaim to
all the glad tidings of salvation.

Trade is stated at present to be con-
siderably improved. The Spaniards, Portuguese, Dutch and
others to be wished there were no A-
merican engaged in it. Portugal is the only
nation that has not agreed to abolish
slave traffic—and even she, has united
with it, as immoral, inhuman, and un-
christian. It might be asked, is the policy of
England in a system that confessedly involves
the inhumanity, and injustice?

Evasion of Treaties.

Many entered into by the several Pow-
ers, for the abolition of the Slave Trade,
that Slave Ships may be detained only
where Slaves are actually found on
board. Slave traders, availing themselves
of this evasion, when chased by a cruiser,
run as near the shore as possible, or even
land, to enable them to land their slaves.

By the men of war, there being no
authority in the vessel, the officer feels
obliged to abstain from the seizure, al-
though at the moment he has in view on
board the wretched slaves who had
been sold.

On the condemnation of a Slave ves-
sel, on the ground that as only one
slave was on board, the letter of the treat-
y on the condemnation—the words
"Slaves on board," in the plural!

In consequence of the absence of Maj. Gen.
Mauritius, the Slave Trade
continued, and many small vessels have
been sent to Madagascar and Mozam-
bique. In the single month
of April, 700!—The Slave Trade
continued, till the laws of nations
were placed among crimes, and punish-
ment was withheld.

Great facilities for introducing the
Word of Africa. Beside contain-
ing many Christians, ignorant and de-
graded, who may form useful assistants,
the interior—of Senegal, Darfur,
Soudan, engaged in commercial pursuits,
information may be collected, lan-
guage, and books, even as an article
of commerce. The Copts seek for the
Word with great eagerness, and receive
it with gratitude. The researches of Euro-
peans have had already a beneficial ef-
fect on the people; even the Bashaw manifests
a desire for it, and his revision has been

submitted to the inspection of Rev. Mr. Corrie,
by whom it has been recommended to the Cal-
cutta Auxiliary Bible Society. It has since been
published at their expense.

At Madras and its dependent stations, there are
nearly 3000 children under the instruction of
nine Missionaries, and their native assistants.

Christian Institution at Madras.

The object of this establishment is the instruc-
tion of Native Christian Youths for various ser-
vices in the Missions of the "Church Missionary
Society"—as Schoolmasters, Catechists, and
Priests. It will be open to youths destined for
more secular avocations, but is designed primar-
ily for the education of those who may serve the
Mission—these will reside in the Seminary, and
receive their support from its funds. The Institu-
tion will be under the immediate superintend-
ence of the Missionaries, who are well qualified
by a learned and collegiate education. It had
received a subscription of about £700 sterling,
when the Missionary Society published its 20th
Report.

The Tranquebar Schools under the direction of
Mr. Schnarre, contain about 2000 children.

State of the Syrian Church.

The Syrian Church in Travancore is evidently
in a state of improvement. The Metropolitan
and his principal Assistant seem to have their
eyes open on the low state of religion, and to be
anxious for reformation. The necessity of ce-
libacy to the clergy is no longer insisted on—the
Liturgy of the English Church is highly ap-
proved, and in some instances used—a spirit of piety
is progressing—and in allusion to some trials to
which they had been subjected by the Roman
Catholics, Mr. Fenn says, "They possess what seems
to me to be the glory of the Church Militant—
fortitude, and patience for suffering. They gave
way to no reviling; but seem to commit them-
selves to Him who judgeth righteously. One dear
lad of sixteen, who accompanied me to one of
the churches, would have delighted you by the
fine use which he made of his Syrian Testament, &
of that consolatory verse, John xiv. 1. As we
returned, his mind stayed itself calmly on God.
Indeed, my Dear Sir, I am a learner in the
midst of them."

He further states, that "The Syrian Church
is now exciting, in a very high degree, the at-
tention of the Natives of Travancore. The Ran-
ce considers them as a very important body of
subjects, and finds more integrity among them
than among the other classes of her people. In
a few years, I think, the Syrians will need no
assistance. They possess great capabilities;
and prudence, courtesy, and activity are all that
are wanting to render these capabilities, in due
time, available."

The number of students receiving instruction
in the Syrian College is 25—these are set apart
to the clerical office. Besides these 18 are re-
ceiving instruction in English.

King's College at Windsor, Nova Scotia, re-
ceives £400 pr. ann. from the government of the
Province, and £1000 pr. ann. from Parliament.
It is furnished with an useful library, and has a
Grammar School connected with it under the
immediate superintendence of Dr. Charles Porter,
the President. Its funds are assisted by the
"Society for the Propagation of the Gospel," as
it is the source from which they obtain the Mis-
sionaries, who are employed in the destitute parts
of British America. Two other Colleges have
been recently established in the Province; one
in the Eastern District—the other at Halifax.

American Baptist Missions.

Mr. Colman, one of the Baptist Missionaries
from this country, it will be recollected, left
Rangoon in March, 1820, with the intention of
establishing a mission at Chittagong, 200 miles
east of Calcutta. The District contains about
1200,000 inhabitants, mostly Mahomedans. Mr.
Carrived there early in June, and when he wrote
to the Corresponding Secretary of the Baptist
Missionary Society, 17th of June, it remained un-
certain whether he should succeed according to
his wishes, in forming a permanent establishment.
Existing circumstances were favorable.

The latest information from Mr. Jackson of
Rangoon, is contained in his journal, forwarded
from Calcutta, in September last. He had left
R. on account of the threatening illness of Mrs.
J., to obtain medical assistance. She was con-
valescent at the last date; and it was his inten-
tion to return to R. by the first opportunity,
leaving her under the care of the physician at
Serampore. His labors have been blessed, not-
withstanding the peculiar trials of his situation;
and ten Burmans have openly professed their
faith in Christ, though at the risk of losing prop-
erty and life. The most, if not all of these are
persons of good standing in society, and consid-
erable influence. One of them has been a reli-
gious teacher among his countrymen, and others
discover by their conversation a strength of
mind, and maturity of judgement, which we
have not often perceived in converts from hea-
thenism. Mr. J. appears to exercise a very lau-
dable spirit of caution, and to give no encourage-
ment to those who are not willing to part with
all for Christ, to hope that they are his. He has
lately completed his translation of Ephesians,
which is better understood by the natives than
Matthew—his first attempt at translation. He
proposes next to translate the Acts of the Apo-
stles.—The government of Rangoon is not yet set-
tled. Persecution is threatened, but has not
broken out. Mr. J. preaches and meets enquirers
at his own house, instead of the Zayat formerly
used, and baptizes at night, to avoid all unneces-
sary interference with that rancorous spirit of op-
position to truth which has manifested itself in
the chief departments of government.

We ask the careful attention of our readers to
the Opinion of the Supreme Court on the *Ded-*
ham Case, which we publish to-day. We re-
quest them particularly to look at the effect of
the Third Article of the Bill of Rights upon the
prospects of our Churches. We wish to repeat,
that in these parts of the opinion which we have
given summarily, we have not intended to express
any opinions of our own, but those of the Court,
and as nearly as possible in their language. The
very respectable Ecclesiastical Council, recently
assembled for the edification of Rev. Mr. Burgess
over the Old Church, we know differed very widely
from the Court, as to which was the First Church.

The Methodist Conference of South Carolina
has resolved itself into a Missionary Society,
Auxiliary to the "Methodist Missionary Society
of North America." Every member of the Con-
ference present at the annual meeting in January
last, became a subscriber. At the same time,
they determined on new efforts to supply the
deserted within their bounds with preaching,
and to select a suitable site for a missionary sta-
tion among the Choctaw Indians. To meet the
expense incurred by carrying these plans into
operation, it is proposed that in each of the socie-
ties connected with the Conference, a weekly
cent collection be made and appropriated to
these objects, distinct from all other collections.
It is calculated that 10 or \$15,000 may be annu-
ally raised in this way from this Conference alone,
and it is to be placed entirely at the disposal of
the Bishops.

At a meeting of citizens from various parts of
the county of Hartford, Conn. at which the Rev.
Dr. FIRST presided, it was voted unanimously
that it is expedient to form a County Missionary
Society, and measures were immediately taken
to carry the resolution into effect.

At New Haven, the gracious influences of the
Holy Spirit continue to be felt, and numbers are
continuing to subscribe with their own hands to
the Covenant of the Lord. Already 270 have
been added to the churches there. Nearly fifty
towns or parishes in the central part of the State
are participating in the blessedness of this season
of refreshing! When, O when shall this town
and the surrounding country, be prepared to re-
ceive a like blessing, and to rejoice in the pre-
sence of Him whom many have so long prayed
to "depart from our coasts." Is it not high
time for Christians one and all to awake out of
sleep?

The seventh anniversary of the Asylum for
Indigent Boys was celebrated on Friday of last
week, at the Old South Church—sermon by Rev.
Mr. Pierpont. The collection amounted to \$284,
10 cts.

The fifth anniversary of the AMERICAN BIBLE
SOCIETY is to be celebrated in the city of New-
York, on Thursday, the 10th of the present
month. The public meeting is to be at the City
Hotel.

The Female Benevolent Society in the East
Precinct of Attleborough, have presented the
Rev. Mr. Holman with fifteen dollars, to consti-
tute him a life member of the "Bristol Educa-
tion Society."

The same Society have at interest a sufficient
sum to constitute Mr. H. a life member of the
Massachusetts Missionary Society, if its Constitu-
tion shall be so altered at the ensuing annual
meeting, as to admit of life memberships.

We have again the melancholy task to record
another instance of a person who while on
the Sabbath taking a pleasure excursion in our
harbor, has been summoned to another world.
Last Sabbath three young men proceeded down
the harbor in a small boat to Light House Chan-
nel, when the boat, in consequence of a scuffle a-
mong those on board, was upset. The sch. Com-
et of Dennis was near, and immediately went to
their relief. Two were taken off alive, but one
had become entangled in the foremast when the
boat upset, and was dead. We will not say that
this or the thousand other similar instances, are
direct interpositions of the Almighty in vindica-
tion of his violated day. But we ask every can-
did mind to look at the vast disparity between
the number of persons drowned on the Sabbath
& any other day of the week, nay than all other
days, and we ask him who is tempted to violate
that holy day to prepare himself, in the midst
of such violation, to appear before his offended
Judge—We ask parents, magistrates, and all
men to think of this matter, and act as their con-
sciences dictate.

MASSACHUSETTS LEGISLATURE.

COURT OF IMPEACHMENT.

On Friday afternoon of last week the Managers
"in behalf of the House of Representatives and
the people of this Commonwealth" demanded
judgment against James Prescott, he having
been convicted of misconduct and mal-adminis-
tration in office. No measures in arrest being
taken on the part of the Respondent's Council,
judgment was pronounced, and he removed from
his office. After judgment had been pronounced,
the Court adjourned sine die.

The subject of the state of the Commonwealth's
Land in Maine was, in the House of Represen-
tatives, referred to the next General Court. A
resolution passed both houses appointing a com-
mittee to view the route proposed for a turnpike
road from Barre to Princeton. The pay rolls
were made up including Sunday, amounting for
the Senate to \$932—for the House to \$2697. The
House of Representatives passed an order for
the payment of these sums from the State Treas-
ury. But the Senate refused to concur. On
Saturday the General Court was prorogued.

During the session a message was received
from the governor recommending that an account
should be taken of the arms and war stores be-
longing to the Commonwealth, in order that if
thought expedient, any portion which is now
necessary and which may be going to decay,
should be sold.

New-York Election.—After a very severe strug-
gle, the State of New York has come back to
the control of the combined Clintonian and Fed-
eral party. It will be remembered that a year
ago a majority was obtained the other way, and
as the practice is, all officers depending on the
appointment of the Legislature were dismissed,
and Republicans put in their places. Now the
changes must all be made back again. The
New-York Advocate, the leading Republican
paper, says the change is chiefly owing to the re-
union and exertions of the Federal party, who
have completely the control of the State.

From the St. Louis Enquirer of March 31.

Major Biddle of the U. S. Army who arrived
here yesterday from the Arkansas, informs us,
that the efforts of the agents of government to
preserve peace between the Osages and Chero-
kees have been unavailing, and that both parties
are prepared for war.

A letter sent from Baltimore for Philadelphia,
by a passenger in the steam-boat last November,
containing \$2300, and which was lost, has re-
cently been found with all its contents, except
\$100 which was attempted to be passed at a
bank, and led to the discovery.

The Corporation of New-York have enacted
that no dog shall go at large in that city under
penalty of \$10 upon the owner. All dogs are
to be registered, and the owner is to pay for one
dog \$3—and for every dog more than one \$6.

CHERRY VALLEY, N. Y. April 24.—Scarcity
of Fodder.—We are sorry to hear that an immense
number of cattle in this and the neighboring
counties have, within a few weeks died with hun-
ger. Hay is not to be bought at any price; it
has, within a few days, been sold as high as twenty
five dollars a ton. The present mild weather
is hoped, will bring forward vegetation, so that
cattle will graze in our fields.

FOREIGN NEWS.

LATEST FROM EUROPE.

Since our last, news has been received by ar-
rivals at Baltimore and Philadelphia, eleven days
later. In the House of Lords, March 2d, the
Marquis of Lansdowne made a motion the pur-
port of which was, to "pledge the British Gov-
ernment to defend Naples against the cruel ag-
gression of her enemies." It was opposed by the
ministry, as inconsistent with that neutrality
which they believed it for the interests of Great
Britain to maintain. In the division of the
House, there were for the motion 37, against it
84. The Queen had on the whole, thought bet-
ter of the matter, and concluded to accept the
fifty thousand pounds annually, which had been
voted by Parliament; and here, it would seem,
might be found a conclusion of this subject. The
King is soon to make a visit to Ireland. The
Irish papers anticipate this visit as a time of great
pomp and joy. In the House of Commons, after
a long debate on the 2d of March, Mr. Plunket
obtained leave to bring in a bill to relieve Roman
Catholics from the disabilities under which the
laws place them. The vote was 227 to 221.

In Spain, an attempt had been discovered at
Madrid, to restore the former state of things,
which had caused great excitement. "A plot
has been detected in the Metropolis, nay even
in the Palace, for overturning the present sys-
tem—which it is not absolutely certain may not
yet succeed. A Priest, of the Palace, was arrest-
ed on the 1st inst. upon some information lodged
against him, and amongst a number of treasonable
papers found upon him, were ten thousand
copies of a proclamation calling upon the people
to overturn the present system and revive the old
one! Upon this discovery, the people of Madrid
assembled tumultuously before the Palace and
demanded of the King that the Priest should be
immediately executed. H. M. said he should be
dealt with according to the Constitution." The
people replied that this course was too slow and
uncertain, and that if the Priest was not ordered
to immediate punishment, they would take the
business into their own hands. Guards were
stationed in all the public streets, and the inhab-
itants illuminated their houses to give light in
the streets and prevent assassinations. Next
day the King was passing with his body guards,
when a misunderstanding took place between the
guards and populace, in which the people were
fired upon. This exasperated them, and fur-
ious imprecations were uttered against the
guards and the King himself as connected with
the discovered conspiracy. On his return the
palace was beset, and one general cry prevailed
that the body guards should be dissolved. The
tumult continued for some days until the King
gave assurance that the guard should be dis-
solved, and an order was accordingly given that they
should be distributed among various corps and
wait the pleasure of the Cortes.

"Upon this, the guard retired to their barracks
where they fortified themselves—declaring they
would not be disbanded, and that they would de-
fend themselves against all attempts to enforce it
—they are 600 strong, of high Castilian blood.—
The King shut himself up in his Palace—and the
people swore if he appeared accompanied with
his guard they would assassinate both."

In this state things remained three days after-
wards, "arrests were made every moment." "The
body guard was besieged in their quarters," when
they said they could defend themselves a-
gainst any force—the Palace was guarded by
2000 militia—the streets were in possession of
the military—illuminations continued at night—
the military and civil classes were at issue—and
the most painful apprehensions were expressed
for the safety of the Constitution.

The object of deepest interest is Naples. The
deliberations of the National Parliament are re-
presented as very animated and their decisions
firm. The Prince Regent says he will never sepa-
rate his lot from that of the nation. The na-
tional parliament at an extraordinary session,
passed resolutions in answer to the ultimatum of
the sovereigns. They unanimously declare that
the parliament has no power to agree to the ab-
rogation of the present constitution, nor to the
occupation of the kingdom; that they consider
the King in a state of coercion; that as long as
he is thus situated the Prince Regent shall go-
vern; that all measures shall be taken for the
preservation of the state, and that they will never
make peace with an enemy while that ene-
my occupies their territory.

As soon as the decision of the Parliament on
the Ultimatum of the Powers was read, the
Prince Regent left the hall at the head of the
members of the Parliament, and pronounced
before the assembled people, the Declaration of
War against Austria, and the collected powers.

Vigorous preparations were making to resist
the Austrian army. No blood had yet been spilt;
but the armies were marching to meet each other
and were at no great distance. The Pope
appears to incline to the side of Austria. He has
expressed his wish that his capitol may be ex-
empted from the passage of troops.

Paris, March 4.—We have fresh advices from
Naples. The Prince Regent has announced his
intention to be at the head of the army.—He
will have general Carrascosa for his Lieutenant.
The latter is now at San Germano, where three
divisions are assembled. General F. Pepe ac-
companies the Prince, as the chief of his staff.
Gen. William Pepe occupies Abruzzo; and
Gen. Orcoivito is at Terracina.

March 7. Naples accounts to Feb. 23d have
been received. The head of the Austrian left
column, advancing on Naples, had reached Fo-
ligno. A part of the Neapolitan army is said to
have advanced to Rieti, within the Roman
States; while a division of it is advancing to oc-
cupy Tivoli, near Rome, and another was traver-
sing the marshes of Ancona. It is added, that a
levy en masse had been ordered in Calabria;—
that preparations were making, in case the ene-
my should occupy Naples, that the Parliament
and Royal Family should assemble at Cosenza,
in Calabria.—That the Prince Regent had sent
his son (11 years old) to his Head Quarters to be
introduced to the Army; and that several ves-
sels laden with arms had entered Naples bay.

The King of Spain in his speech to the Cortes
on the 1st of March, says that the revolution of

the Allied Sovereigns to interfere in the change
of the government of the two Sicilies has excited
all his solicitude, and he has thought it indispen-
sable to be made known that he will not ac-
knowledge any measure contrary to the principles
of the law of nations. He says that the Allied
Sovereigns, in their communications up to that
period, disclaim all intentions of interfering with
the present government of Spain.

REVOLUTION IN BRAZIL.

A vessel arrived at Salem, brings news of a re-
volution at St. Salvador. It broke out at 5 o'-
clock, on the morning of the 10th of February.
A regiment of Artillery left their quarters and
with their field pieces and ammunition marched
to the palace square. Nearly all the military
immediately joined in the revolt. Some resis-
tance was made by a detachment of infantry,
but it cost the lives of a number of men, and
proved unavailing. Mean while the inhabitants
flocked from all directions crying—*Live the King*
—Live Religion—Live the Constitution. All
the troops, even those who had just opposed,
joined in the cry. A military council was
formed, who sent for the civil authorities to
form a provisional government, which was soon
accomplished. On the 15th, the tribunals
were all re-opened, and the late governor em-
barked for Rio de Janeiro. Information from the
latter place was to Jan. 3d, at which time it was
understood that the King had not signed the
Constitution. A newspaper has been estab-
lished at St. Salvador, called "The Golden Age of
Brazil." It says, all Brazil is desirous to imitate
the example of the European part of the Portu-
guese nation.

Wednesday Evening Lecture.

May 9.—In Park Street Church—Preacher,
Rev. REUBEN EMERSON.

DEATHS.

In this town, Mrs. Elizabeth, consort of Wm.
H. Boardman, Esq. aged 50; Sarah Tuttle, aged
20 months, daughter of Thomas and Martha
Green; Mr. Eliphalet Ladd, aged 30; Mr. Wil-
liam Atkinson, aged 43; Mr. Henry Cassell, aged
23; Mr. Elihu Bates, aged 48; Mrs. Anne Bal-
win, wife of Loammi B. Esq. aged 42; Mr. Wil-
liam Johnson, late gunner in the U. S. Navy;
Proctor Peirce, Esq. aged 53.

In Charlestown, Capt. John S. Call, aged 46;
Hannah Ridgway Sawyer, aged 11 months,
daughter of Capt. David S.—In Gloucester, Mrs.
Jane Priestly, wife of Mr. Philemon P. aged 50.—
In Salem, Mr. Giles Burroughs, a patriot of the
revolution, aged 70; Mrs. Annis Manning, aged
67.—In Hingham, suddenly, widow Mary Barnes,
aged 77.—In Framingham, Mrs. Anna, wife of Mr.
Necah Bent, aged 33.—In Hopkinton, Mass.
Matthew Metcalf, Esq. aged 80.—In Holliston,
Appleton Prentiss, Esq. aged 60, formerly of this
town.—In Portland, a child of Mr. John F. Watts,
jun. aged about 2 years, burnt to death in conse-
quence of its clothes taking fire in the absence of
its mother for a few minutes only.—In Burling-
ton, Mass. Mrs. Eliot, widow of the late Dea.
David Blanchard, aged 60.—In Westborough,
James Hawes, Esq. aged 82.—In Templeton,
Mr. Lucy Rice, relict of the late Rev. Asaph
Rice, of Westminister, aged 63.—In Worcester,
Mr. Benjamin Thaxter, aged 63.—In Northampton,
Mr. Chester Rust, aged 54.—In Granville,
on the 4th inst. Mr. Sharon Rose, aged 95; on
the 5th, his wife, Mary Rose, 84.—At Mount
Desert, Mrs. Mary, wife of Mr. Ebenezer Faine,
formerly of this town, aged 45.—In Pittsfield,
Mass. Miss Fanny P. Melville, aged 17, eldest
daughter of Thomas Melville, Jr. Esq.—In Lan-
singburg, N. Y. Capt. Shubael Gorham, aged
70.—In Watertown, Mr. Joseph W. Vose, aged
31, late of Marblehead.—In Medford, Miss Eliza
H. Greenleaf, daughter of the late Mr. Isaac
Greenleaf, aged 29.—In Beverly, Mr. Asa Her-
rick, aged 70, a soldier of the revolution.—In
Ipswich, Capt. William Robbins, aged 45.—In
Hallowell, Thomas Agry, Esq. aged 67.—In Lon-
donerry, Mr. John Wood, aged 62, formerly of
Newburyport.—In Stockbridge Deacon Ebenezer
Plumb, aged 81.—In Chilmark, Mrs. Deborah
Allen, aged 77, widow of Jonathan Allen, Esq.
late of that town.—In New-York, Mr. George
Mills, late of Needham, Mass. aged 26.—About
the 3d of March, on the Yazoo river, Russel
Smith, aged 16 years. He was the eldest son of
Capt. John Smith, jun. from Goshen, Mass. who
was ascending the waters of the Yazoo with his
family, to join the Missionary establishment at
Elliot, on the Yellow Bush, there to be employ-
ed as a missionary assistant.—At St. Salvador,
Feb. 6, Mr. Joseph Cheever, of Marblehead.—
Lost from on board brig Cyprus, 18th April, Mr.
James Farrow, seaman.

At Granville, N. Y. on the 6th April, Doct.
Luther Fletcher, aged 41 years, son of Josiah
Fletcher, Esq. of Ludlow, Vermont—a Philan-
thropist and Christian; a useful member of So-
ciety. And as he lived in humble dependence
on Divine mercy, so he died; calmly resigning
with Christian faith, his soul into the arms of his
Saviour.

In Foxboro, Mr. John Barrett, aged 63, Teach-
er of the Latin Grammar School.

Sabbath School Book Repository.

SAMUEL T. ARMSTRONG, No. 50, Corn-
hill, Boston, would respectfully inform the
Religious Public, that he has just published,
a new and a great variety of Books, particularly
adapted for instruction and rewards in Sabbath
Schools, which are put at so low a price, that
they cannot fail of satisfying purchasers. Com-
mittees, Teachers and Superintendents of Insti-
tutions, which have for their object the improve-
ment of the rising generation, are requested to
call and examine the assortment.—Catalogue
next week. May 5.

CHRISTIAN BAPTISM.

FOR Sale, by JACOBUS & EDWARDS, No. 53,
Cornhill, a Dispassionate Thoughts on the
Subjects and Mode of Christian Baptism, in a
Series of Letters addressed to the Rev. Mr. —,
by JACOB NORTON, Pastor of the First Christian
Society in Weymouth.—Price 50 cts. May 5.

Self Knowledge, *or a Science to be
Studied.* Second Edition, with Notes.
JAMES LORING has just published, *A Treatise
on Self Knowledge*; showing the Nature
and Benefit of that important Science, and the
Way to attain it; intermixed with various Re-
flections and Observations on Human Nature.
By JOHN MASON, A. M. To which are now
added, Questions adapted to the Work; for the
use of Schools and Academies. Price 62 1-2
cts. bound, and 37 1-2 cts. in boards.

This standard little volume, comprehensive
and judicious in its plan and arrangement, ap-
proving itself to the judgement of the most ma-
ture age and understanding, and happily adapt-
ed to the best improvement of young persons,
being now published in a cheap form, it is hop-
ed that pious instructors of youth will avail them-
selves of the opportunity now presented, of in-
troducing it into the Schools and Academies
over which they preside. The Questions in
this edition are well adapted to facilitate the
study of the valuable science of Self Knowledge,
and calculated to impress on the young mind
those interesting sentiments with which the
Treatise is so richly stored. 3m May 5.

